

DIVINE INFLUENCE

The True SPRING of the
Extraordinary WORK

AT
CAMBUSLANG

4520 bbb
1-12

AND
Other Places in the West of Scotland,
ILLUSTRATE;

IN A
LETTER

FROM
The Reverend Mr. ALEXANDER WEBSTER
One of the Ministers of this CITY,

TO A
Gentleman in the Country.

—When he came, and had seen the Grace of God, he was glad, and exhorted them all, that with Purpose of Heart they would cleave unto the Lord. — For he was a good Man. — Acts xi. 23, 24.

EDINBURGH,
Printed by T. LUMSDEN and J. ROBERTSON; and
sold by J. TRAILL, Book-seller in the *Parliament-cloſs*,
and other Book-sellers in Town. MDCCLXII.

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CAMBUNG

Other places in the West of Scotland

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Gentleman in the County.

— When he came, and had the Grace of God, he was
glad, and rejoiced that he had the gift of power, and
would have been the Lord. — For he was a good man.

EDITH G. M.

Printed by T. Lunniss, and J. Robertson,
at the "Black Horse" in the Parliament Street,
and at the "Black Horse" in Town. MDCCCXII.

Advertisement.

*H*AVING, in a Letter to Mr. Webster, begg'd of him to publish his Sentiments concerning the so much talked-of Conversions at CAMBUS-LANG and other Places in the West, and the Improvement we of this Age should make of this extraordinary Appearance of God in his Sanctuary; I received the following Answer. It seems from Page 6. he did not intend it should be published under his Name; but, as he writes from particular Knowledge, I have allowed it to appear with his Subscription,

tion, not doubting but he will readily excuse this Piece of Freedom ; seeing the signed Attestation of Persons, who declare the Result of their own Enquiry, is of manifest Advantage to the good Cause ; whereas the Testimony of an anonymous Author cannot claim the same Regard. He would not so readily forgive me, should I entertain the Publick with a recommendatory Epistle ; the Reader will judge for himself, with what Spirit and Accuracy the Author writes ; and plainly enough see that Enthusiasm and Credulity are no Part of his Character.

SIR,

(4)
of Boston with respect to
CAMBUSLANG, and now as to several
Places in the West, is doubtless (perhaps) and
of the utmost Importance: — I am (such was
part of the original design) to be at once
brought to this soul-concerning Question, What
must we do to be saved? — and that in many
should state liberally of the Constitution of the
Holy Ghost, is a rare thing in this Day.
S I R,

SINCE my Return from CAM-
BUSLANG and KILSYTH,
I had the Favour of yours, desiring
my Opinion concerning the *so much*
talk'd-of Conversions in these and
other Places. My present Situation
makes it somewhat difficult to comply with your
Demand; and yet Regard to Truth, and the Re-
quest of a Friend whom I am not accustomed to
deny any Thing, obliges me not to conceal my
Sentiments.

When any extraordinary Event is said to have
happened, immediately to commence a Believer
discovers much Weakness of Mind; to slight the
Report without proper Enquiry, if attended with
plausible Circumstances of Probability, is *crimi-
nal Indolence*; — and to refuse a Fact, if well
vouched, merely because of an extraordinary Na-
ture, downright *Infidelity*.

If the Event is not only out of the common
Course, but of great Consequence to Mankind, it
requires more serious Attention; and, ere we yield
a rational Assent, must indeed be supported by a
proportional Degree of Evidence. Things won-
derful are not to be admitted upon slight Grounds.

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What was alledged, first with respect to *CAMBUSLANG*, and now as to several Places in the West, is doubtless *surprising*, and of the utmost Importance : — That such *Numbers* of thoughtless Sinners should be at once brought to this Soul-concerning Question, *What must we do to be saved?* — and that so many should share liberally of the Consolations of the Holy Ghost, is a rare Thing in this Day of *fatal Security* and *visible* Withdrawings of the Spirit. This, I apprehend, will vindicate my *sollicitous Enquiries*, and apologize for the Doubts I at first entertained.

You know, I welcomed the News with *Joy* and *Surprise*, and often wish'd, in the Presence of the God of all Grace, that it might be so : But you was likewise the Witness of my perplexing *Fears* and *unbelieving Jealousies* ; — *Can these Things be?* When the *FACT* became notour, and was attested by the most credible *Eye* and *Ear* Witnesses, there remained no *reasonable* Ground of Doubt ; and yet, having never seen such *remarkable* Effects of the Redeemer's All-conquering Grace, was much in the same Situation with the *Jews* when God turned back the Captivity of Zion, *like as Men that dream'd* ; or as the Disciples, when told that Jesus was risen from the Dead, *they believed not for Joy*. — Not being *naturally* over credulous, I was indeed in this Matter *slow of Heart to believe*, and therefore resolved to use all *possible* Means of obtaining entire Satisfaction ; which made me embrace a Call I had in Providence to go to *CAMBUSLANG* : And having been there *once and again*, and likewise at *Kilsyth*, &c. what I now write is

not *bare Hearsays* or *flying Reports*, but the Result of the most *deliberate* and *accurate Enquiry*.—What I have seen, and what I have felt of *Divine Influence*, that declare I unto you.

The SCENE indeed is almost beyond Description, and 'tis but a *faint Idea* I can promise to give of this surprising Dispensation of the Grace of God. The PUBLICK have already been told, that it had its *first remarkable Appearance* at *Cambuslang* on *Thursday February 18th*, when, after Sermon, Fifty Persons came together to the Minister's House, under alarming Apprehensions about the State of their Souls (a).

NUMBERS have been since awakned to a like Sense of *Sin* and *Danger*; — MANY comforted, and not a FEW filled with the Holy Ghost. Nor are these remarkable Events now confined to this *favourite Place*; — KILSYTH had likewise a peculiar Visit on Sabbath the 25th of *April* (b); — Many other Congregations have shared of the same Privilege: — Salvation runs from Door to Door; — The happy Influence diffuses all around.

During the Time of *Divine Worship*, solemn profound Reverence o'erspreads every Countenance; — They hear as Creatures made for Eternity, who don't know but next Moment they must account to their great Judge. — Thousands are melted down into Tears; — Many cry out in the Bitterness of their Soul; — And some of both Sexes, and all Ages, from the *stoutest* Man to the *tendrest* Child, *shake and tremble*, and a few fall
A 2 down

(a) See the short Narrative, in a Letter to a Friend, Page. 5. attested by Ministers, Preachers and others. (b) See Preface to Mr. Robe's Narrative.

down as dead. — Nor does this happen only when Men of *warm Address* alarm them with the *Terrors of the Law*, but when the most *deliberate* Preacher talks of *redeeming Love* — Bring them to *Mount Sinai*, where *Thunder* roars, and *Lightnings* flash, this may perhaps occasion *greater Outcry*; but lead them into the *Consolations* that are in *Jesus*, and then *vastly greater* Numbers fall under the most kindly Impressions. — Talk of a precious *Christ*, ALL seem to breathe after him. — Describe his *Glory*, how ravished do *many* appear! — How captivate with his *Loveliness*! — Open the *Wonders* of his *Grace*, and the *silent Tears* drop almost from *every Eye*. — Such eternal, such glorious Themes seem the *Delight* of their *Souls*, and reign triumphant over each *Power* and *Faculty*.

These, *Dear Sir*, are the *visible Effects* of this extraordinary Work during the Time of *Divine Worship*, the Truth of which will not be disputed, being obvious to all, and constantly evidenced in their publick Ministrations in a *less* or *greater Degree*. — Upon conversing with them when *publick Service* is over, which I made my particular Business, they give a *Scriptural* distinct Account of the Temper of their Mind, and various Springs whence their Tears of Sorrow or Joy flow. — Those struck in the most awful Manner, when recovered from the Violence of the Shock, mention the *quick* and affecting Sense they had of *Divine Wrath* before they were so affected. — They condescend upon the *particular* Part of the *Sermon* or *Scripture* which occasioned such Views of their *Guilt* and *Misery*: — They describe the *gradual* Openings of their Mind, till led back

to the Rock whence they were hewn ; they see that they were *conceived in Sin, brought forth in Iniquity*, and humbly acknowledge they have been *Transgressors from the Womb*.—They speak out a *painful* Sense of Sin, not only as the *Ruin* of the Creature, but *dishonouring* to a kind, a loving Saviour.—*Unbelief* in a particular Manner cuts them to the very Heart ; they can't bear the Thoughts of having so long rejected the Son of God, and despised his endearing Calls in the Gospel.—Being perswaded that he is the *only* Redeemer of a lost World, they breathe after him under *every* Character, and in *every* Relation, as a KING upon his Throne clothed with Authority to reign, as well as a PRIEST on the Cross indowed with Ability to save.—Willingly would they part with all for an Interest in Jesus, and desire nothing more than to be taught by this great PROPHEET.—Sensible of their *utter* Inability to believe, how earnestly do they pray, Open the everlasting Doors of our Heart ; Come in, thou blessed of the Lord ; be our God and Portion !

Those who have attained Comfort, *readily* give a Reason of the *Hope* and *Joy* that is in them, with *Meekness* and *Fear* ; declaring, to the Praise of *Divine Grace*, how the Holy Ghost, formerly a *Convincer*, proved also their *Comforter*, by discovering their Warrant to lay hold on Jesus the Saviour, and happily determining them to embrace a *whole* Christ, as freely offered in the Gospel, for all their Salvation and all their Desire ; *Whom having not seen, say they, we love ; in whom, tho' now we see him not, yet believing we rejoice with Joy unspeakable and full of Glory*.—

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Sensible of the blessed Change that has passed upon their Minds, they rejoice that *old Things are done away, and all Things become new.*

'Tis not pretended, nor can indeed be supposed (considering the *former Ignorance* of many) that *all* of them, when first awakned, give such distinct Accounts of the Working of their Minds; or that *all*, whom there is Ground to think *have fled for Refuge to the Hope set before them*, have attained to such a *joyful Faith*: But I have honestly described the Case of the *Generality*, as I had it from themselves.

Such as have not a *like Opportunity* of Converse with them, can have no other Evidence of their *inward Attainments* (abstracting from its Effects upon their Lives, of which afterwards) but the Testimony of others.

I don't call them to depend on the Word of an *anonymous Author*; the *Narrative*, already referred to, will sufficiently confirm this Representation.--The *Number* of Witnesses are many;--Their Character *fair and good*;--They attest only a *Fact* which they could not mistake thro' *Ignorance*, namely, what the *Convinced* or *Comforted* declared unto them; and I think their *Veracity* is beyond all *reasonable Suspicion*.--Men must be deeply imbarqued in the Opposition, who can suppose such a *Number* of Ministers, Preachers and others, hitherto of *untainted Fidelity*, living in *distant Corners*, and very *different* as to their Opinions in some Respects, all in League with Hell, and associate together to lie upon the Holy Ghost, that, *if possible, they may deceive the very Elect*.--

'Tis not, I think, alledged, That Part of this

SCENE

SCENE is *Pretence* and *Disimulation*; I mean, that the Persons professedly under Soul-concern; and which seems so to affect their Bodies, are *acting a Part*: The Reality has often appeared to the most *skilful Enquirers*. Some few Pretenders there were at first, but this Sickness would not feign; they were immediately discovered, and solemnly rebuked.—It removes this Work the further from Suspicion, that Persons from *all different* Corners have been affected pretty much in the same Manner; and many are the Instances of *profane* and open *Mockers* falling under the like Power of the Word;—Ridiculing *this* Moment, and the *next* fainting under some dreadful Pressure.—It cannot, I think, be *fairly* supposed, that Men so disaffected would immediately join in putting a Cheat upon Mankind, and expose themselves, rather than not support a Cause till now the Subject of their Mirth.—“ Good Impressions, says the *Narrative (c)*, have been made on Persons of very different Characters and Ages; on some of the most abandoned, as well as more sober; on young, as well as old; on the illiterate, as well as the more knowing; on Persons of a slower, as well as those of a quicker and more sprightly *Genius*; and, which seems to deserve special Attention, on Persons who were addicted to scoffing at sacred *Things*, and this Work in particular at the Beginning of it.”

But you'll readily ask, What Fruit have these Things? Does their Faith work by Love? Does it shew itself by Works?—Yes, my Friend, and that too in a most remarkable Manner.— Their Faith

Faith daily ripens into Action, and, to the Conviction of those who know them best, is a *living Spring of new Obedience*. They esteem *all* God's Precepts concerning all Things to be right, and hate every false Way. — The Lives of the *Profane* are visibly reformed; — *Relative Duties* conscientiously discharged, where were the most culpable Neglects; — The high Praises of God employ the Tongue of *Blasphemers*; — *Harmony* and *Peace* succeed *Strife* and *Contention*; — Families, once the *Synagogues of Satan*, are become Temples where God is worshipped and adored; — Persons of all Ages form themselves into little Societies for *religious Discourse* and *Prayer*; — Praise is perfected out of the Mouth of *Babes* and *Sucklings*; — grosser Sinners profess the greatest Remorse for Acts of Injustice, and don't fail to make *Restitution*, even where the Injury might have remained hid till Time is no more, — and where such Returns bear hard on their Circumstances.

Never did any Converts appear indowed with more of a *truly Christian Spirit*.— Their Souls burn with Love to God, and desire to promote his Interest in a World ;— with Love to Jesus, to one another, and to *all* that bear the *Divine Image*. They cheerfully *forgive* their Enemies, and wish well to their Fellow-creatures,— How *great* their Concern for the *Salvation* of Mankind, let their Works declare ; Works, whatever some have falsely reported, confined within the *proper Sphere* of private Christians. √ Knowing the Terrors of the Lord, they *persuade* Men ;— having tasted also that he is gracious, they commend his *precious Grace* ;— their Labour of Love indefatigable

gale;—their Success great, infomuch that Numbers, now in a promising Way, date their *first* Concern from hearing others declare *what God had done for their Souls.*

Such, my dear Friend, are the *hopeful Beginnings* of this God-like Work, those a *few* of its *happy Consequences*; as you will see, not *only* from the Attestation of their *respective Ministers*, for the *same good Accounts* are given of their *present Behaviour* by those who have Access to the most *accurate Inspection* of their *daily Practice*: Their particular Acquaintance, or nearest Relations, their Parents, Masters and Mistresses, are *living Witnesses* of their *holy and unblemish'd Conversation.*

'Tis indeed justly alledged, That we must not lay too great *Stress* on the most promising Beginnings; and that *Perseverance* in good Fruits is the decisive Proof in Things of this Nature. Meanwhile, the *blessed Effects* already appearing promise as well as *Time* and the *Nature* of the Work will admit: And therefore Charity obliges to believe, the Argument arising from Perseverance shall not be wanting; it *daily* grows stronger and stronger, and we trust shall do so to the End.

'Tis indeed extremely possible, that the Impressions upon some are but *transient*, and that *several*, who seem to have started fair, will *return again to Folly*: But should this happen (which I pray God may not be the Case) it can no more be reasonably objected against the *Sincerity* of others, than the *passing Convictions* of a *Felix* will prove that *never* any were *truly converted* under *Paul's Ministry*; or that there are no *real Christians* in the World, because many have a Name

to live, and are dead. Judas, seemingly not behind the other Apostles, betrayed his Lord and Master; and yet the rest seal'd the Testimony of Jesus with their Blood.

This plain State of the Case, one would imagine, evidently speaks out its *Divine Original*.— The memorable 18th of February was preceeded by three Days of solemn Prayer and earnest Addresses for the Success of the Gospel;— The Work was begun and carried on under the Influence of sound Doctrine (d). And, as its Rise was thus scriptural, its Effects, you have heard, are no less so:— Sin is become bitter, Jesus precious to many Souls:— Hundreds, perhaps Thousands, have set out for Heaven and Immortality; they are holding on in the Paths of Truth and Righteousness, and their Knowledge, like the Morning-light, advancing with increasing Brightness to the perfect Day.

Nothing seem'd wanting to prove this a Work of the Spirit of God, but that it should be opposed by the Enemy of all Righteousness; and indeed he has not fail'd to furnish us with this Proof also.— Amidst these Approaches of Emmanuel's Kingdom, SATAN and his Emissaries do not cease to rage; and some, of whom better Things might have been expected, have gone awful Lengths with those that blaspheme the Operations of the Holy Ghost; Company which, I'm sure, they would not knowingly wish to join.

But in vain do any attempt to fight against God, in vain do they think to bear down Truth: Facts, so well attested, are not to be shaken by Suppositions, May-be's and Calumnies;— they must

(d) See Narrative attested by Ministers, &c. p. 4.

must show that the Case in Hand is not capable of Proof, or ought to yield their Assent, when attended with all the *Evidence* which the Nature of the Thing will admit.

Now, I take it for granted, that the *foregoing Representation* contains nothing in itself *impossible*. That a *Family*, a *Congregation*, or even a *Nation*, should be born at *once*, by no means exceeds *Divine Power*, and is exactly agreeable to the Prophecies of New-testament Days, *when the Spirit should be poured out from on high*. The same Holy Ghost, who enlivens ONE dead Sinner, can with equal Ease, being *every-where* present and *all-powerful*, command *any given Number* into Newness of Life: His *quickning Ability* is the same To-day, as when *Three thousand Souls* were converted at one Sermon (e).

Nor can *any Impossibility* be justly alledged from our *present Circumstances*. How far we in this Land have departed from the Lord God of our Fathers, is not easy to say; but to suppose us beyond the Reach of Mercy, is an *unworthy Limitation* of *Divine Goodness*, and proceeds upon this *fatal Mistake*, That, in converting Men, God is moved by *something Good* and *Valuable* in them, and acts not for *his own Name's Sake*, the *Glory* and *Freedom* of *Divine Grace*, but for our Sakes: A Supposition contrary to *repeated Declarations* in Scripture, and daily Experience, which teaches, that *he is found of them that don't seek him*, and hath Mercy on the *very chief of Sinners*, that in them he may shew forth a Pattern of all Long-suffering to those who should hereafter believe.

That not *one Soul* can be converted within the *Pale* of the *established Church of Scotland*, has

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(e) *Acts* ii. 41.

not, I think, been asserted in *express Words* by the most violent Opposers, nor can be entertained but by a Mind deaf to all Reasoning, through the Force of Prejudice. This, I know, has been charged upon the *Gentlemen* of the *Secession*, and drawn as an Inference from their Writings; but, till they say so in *as many Words*, I am not willing to think so unworthily of them; nor judge it needful further to prove, that God may yet pity degenerate *Scotland*, and revive his own Work in the midst of these Years of *Backsliding* and *Defection* (f).

If he may thus display his *sovereign Grace*, I think we must leave it to the same *sovereign Lord* to choose what *Means*, and in what *Way*, he will accomplish this Work.— I dont wonder that the *original Seceders* (who perhaps, from a single Eye to his Glory, formed themselves into a separate Society) should *wish* and *hope* to have been the happy Instruments of reviving decayed Religion: But their Hopes have been carried beyond *all reasonable Bounds*, if saying, *By us, and by us only, shall Jacob arise*;— *In this Way God must act, and no other*: Language altogether improper for a Creature.

If they look into their *own Breast*, or review their *After-conduct*, they will perhaps discover somewhat intermixt with their Offering, whence it has not been so acceptable to the most High. Not

(f) Christ hitherto hath come to the Church when it needed a Reformation; when Religion dwindled into an empty Form, and Professors had lost the Life and Power of Godliness; when there was Midnight Darkness, and little Faith to be found on the Earth. Thus it was when he came in the Flesh; when he sent *Athanasius, Luther* and *Calvin*; and at the Reformation of *Scotland*, *Christ triumphing*, &c. by Mr. Finley, p. 27.

Not to enter on the Reasons why they at first seceded, there is one Thing I would suggest to their Consideration ; — That instead of acting upon their *first Principles* of preaching the Gospel to *desolate Congregations*, and holding Communion with those Ministers and People they were pleased to think an honest contending Party (*g*), they have, I'm afraid, for some Time been employed in weakning the Hands of these *very Ministers*. Have they not gone into their Congregations, where perhaps there was scarce a *Shadow* of Invitation ? The *dismal Colours* in which some *Servants*

(*g*) But notwithstanding of this our present Secession from the prevailing Party in the Judicatories of this Church, yet we hereby declare, as our Protestation bears, That we are willing “to hold Communion with all such as desire with us to adhere unto the Principles of the true Presbyterian Covenanted Church of *Scotland*, in her Doctrine, Discipline, Worship and Government ; and particularly with every one who are groaning under these Evils, and affected with these Grievances that we have been complaining of, and who are in their several Spheres wrestling against the same ; and we hope that there is a goodly Number of such in the several Corners of this Church.” *Testimony by Messieurs Ebenezer Erskine, Willson, Moncrieff and Fisher, printed 1734, Page 95.*

“By withdrawing from these Judicatories (at present) and joining with the said Brethren, I intend and understand *no Withdrawing* from Ministerial Communion with any of the godly Ministers of this National Church, that are groaning under, or wrestling against, the Defections of the Times, even tho’ they have not the same Light with us in every Particular contained in the foresaid Testimony.” *Adherence by Mr. Ralph Erskine to Mr. Mair’s Declaration of Secession given in to the Presbytery of Dunfermline, February 1737.*

After reading the above Adherence, Mr. Mair declared to the Associate Presbytery, that he was of the same Mind with his Brother Mr. Erskine. *Act, Declaration and Testimony 1737, Pages 117, 118, 119.*

vants of Jesus have been, on these Occasions, painted, I don't choose to represent ; and all this for *no other Reason* but that they judged it their Duty to continue striving against the *Defections* of the Church, still hoping for better Days. What, then, if God is now testifying his Displeasure against such an Attempt to mar the Usefulness of these faithful Ministers, by not crowning their own Labours with the *wished Success* ? Or, may he not, even in Pity to them, *remarkably countenance* the Ministry of some they despised, that they may henceforth learn not so rashly to call *those God has sanctified*, common or *unclean* ? Could there be any Way of rectifying their Mistake, more *condescending*, more *worthy* of Himself ?

To return ; I would have it also considered, that God is so far from working always in the *Way* and by the *Means* that we would judge best, that almost *every remarkable Dispensation* of his Grace has been brought about quite contrary to human Views, and many Times by the most *unlikely Instruments*. — We would never have chosen *illiterate Fishermen* to confound the *Learning* and *Eloquence* of G R E E C E, or Twelve poor *defenceless Creatures*, destitute of human Force, void of Eloquence, to oppose the *Wisdom* of the Great, and the *Power* of the *whole known World* ; — Nor would we have raised P A U L the Persecuter to be the most glorious Support of the *Christian Church* ; — A L U T H E R would have appeared a *contemptible Mean* to shake the Kingdom of A N T I C H R I S T : But God will have us to be still and *know that he is God*, who works in a *Way peculiar* to himself, that the *whole*

whole Power and Excellency may appear to be from on high. So that it ought not to discredit this Work to any Sett whatever, that God has not carried it on by the *Instruments* of their choosing, or under the Ministry of those they had mark'd out for the Honour.

Some resolve this whole Matter into the Influence of *mere Sound and Gesture*. — And because 'tis universally acknowledged, that the Minister of *CAMBUSLANG*, a Gentleman of *known Piety and Learning*, has but a weak Voice, no violent Action, and is far from endeavouring to stir up unreasonable Passions, they artfully connect this Affair with the Reverend Mr. *WHITEFIELD*; hoping that those who don't judge favourably of him, will, for *this Reason*, entertain sorry Notions of what has pass'd; — And that others, because of his *fervent Address*, will believe *ALL* the *Effect* of *Mechanism*. The Blending these Things together serves likewise to raise a Cry, tho' most unjust, as if *PRESBYTERIAN* and *REFORMATION* Principles were in Danger, and that this Work stands in *direct Opposition* to the *Testimony* of the Day. — It is therefore, in my Opinion, of Consequence to the Cause, to observe, that Mr. *WHITEFIELD* is *entirely* out of the Question. — My Regard for him is well known; he may be liable to err as well as others; I have not yet seen a *perfect Minister*, more than a *perfect Layman*: — But he is doubtless a *pious Soul*, — and one whom God has *highly honour'd* in the Work of the Gospel. However, it can give no Offence to say, — that he did not so much as preach at *CAMBUSLANG* when last in *Scotland*; —
That

That he left this Country, at least, *four Months* before the remarkable 18th of *February*; and that, ere his Return in *June*, the Work had spread in many very different Places of the West. — We have been often told, that *Passions*, raised *mechanically*, are awaked, when the *mechanical Powers*, Voice, Gesture, or what you will, *act*; — And are always but *short-lived*, ceasing for the most Part with the *Motion* of the *Instrument* whence they flow. — But here, it seems, *Sound* and *Action* operate on *Persons* who neither saw the one nor heard the other; or, if some of them were Eye and Ear Witnesses, yet they remain'd *unaffected* while the *mechanical Powers* were in *Motion*: — But when the *Engine ceased*, and *several Months* are elapsed, when the *Operator* is removed some *Hundred Miles* Distance from their *View* and *Observation*, *ALL* their *Passions* are fired by the *distant Machine*, and continue *still* to affect them in the most sensible Manner. You have studied, Sir, the Doctrine of *Sounds* and their *Effects*, and I believe will admit this is talking so *unphilosophically*, as would expose the Authors of such Supposition, to *universal Ridicule*, was it not for the too general Contempt of *real* and *vital* Christianity.

But, tho' Opposers don't succeed so well in accounting for the *Rise* of the extraordinary *Concern* upon the Minds of so many People at first, they are at no Loss to describe its *After-progress*; and entertain us with the wonderful Effects of *Sympathy*, and the *mighty Force* of *Example*; — And have discovered, that Persons may be *naturally* and *mechanically* moved with seeing others in *Distress*. — Who doubts of all this? But if they intend

intend hence to say, that the *whole Spread* of this blessed Work is *mere Mechanism*, and consequently not to be regarded; *Are they not plainly begging the Question?* They will forgive us not to admit *Assertions for Proof*, and to oppose the *scriptural Accounts* Persons affected give of their *Distress* or *Attainments*, the *substantial lasting Effects* these Things have had,—particularly in forming their Minds into a *God-like Frame* and *Disposition*, and all this followed by a *corresponding Reformation of Life* (b).

But if it is *only inferr'd*, that Persons now under *Concern* were or might be *first affected* by observing the *Concern* of others; in this we apprehend there is nothing exceptionable. *Actions* must be allowed to have a *Language*, in many Cases, more strong and perswasive than Words;—And if a Man who, being himself a *Sinner*,—is touched with *seeing* the *direful Effects* of Sin upon others, or *hearing* their *moving Representations* of *approaching Danger*, his *Convictions* have a *most rational Spring*, and he does well to take *Warning* from their *Misery*.—In short, the *Fallacy* of the *Objection* proceeds upon a *Supposition*, that *Arguments* in favour of this Work are drawn from a *seeming outward Concern*, which may indeed proceed from *other Springs* than the *Spirit of God*:—Whereas the Cause is built on a quite other *Foundation*, as just now hinted; the *saving Change* wrought upon their *Souls* accounted for, by the happy Persons, according to the *Law* and the *Testimony*; and *this Change* evidenced in the *Whole* of their *Practice* and *Walk*:—E F F E C T S which we contend cannot proceed from

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(b) Pages 4, 5, &c. of this Letter.

mere Mechanism, and must be admitted as *decisive* of the Point in question, there being *no other Rule* by which we can judge the State of another.

When *Sound* and *Gesture* won't do, and this Earth can't afford a *CAUSE* proportioned to the *mighty Effect*;—Rather than God should have the *Glory*, *Hell* must be searched, and the *whole glorious Scene* ascribed to the Devil.—Here we are put in mind, that *Satan* sometimes *transforms himself* into an Angel of Light.—But they must say a great deal more, *that he really is an Angel of Light*, and *working the Work of God*.—The Devil himself, was he not the *Father* of *Liars*, would, methinks, be ashamed to call this *his Work*, or claim the *Converts* as his *Children*.—How unlike to their Father!—From the Apostle *John's* Observation (i), *In this the Children of God are manifest, and the Children of the Devil: Whosoever doth not Righteousness is not of God, neither he that loveth not his Brother*; we must necessarily infer, *That whosoever doth Righteousness is not of the Devil, neither he that loveth his Brother*. But it seems the *Apostle* is mistaken, and the *Devil* is now begetting many *Children* by the *Word of Truth*, who cannot sin, because born of him, and his *Seed* remaineth in them.—THE WORLD UNMASK'D lies before me: I don't think the Author has hit upon any Argument half so conclusive as this, for his *final Restoration* of all Things, Devils not excepted;—It being generally admitted, that *Concern* for the *Salvation* of others, is *one* good Sign of a Person's own *Conversion*.

When

(i) 1 John iii. 10.

When these and the like absurd Consequences naturally follow upon resolving this Matter into *Delusion* and *Satanical Influence*, I can scarce think it possible such harsh Thoughts could have been entertained by ALL the ASSOCIATE PRESBYTERY, but because of *Misinformation*, or rather some very gross Imposition. I am the more confirmed of this, when they say (k), "Nor will any of the Fruits of this Work, that have hitherto been alledged, be sufficient to difference it either from the *common Work* of the Spirit of God upon Hypocrites, or from the *Delusions* of Satan."

The Fruits alledged, P. 8, 9. will be allowed sufficient to distinguish the *Work of God* from the *Work of the Devil*. The same Thing, on the Matter, was alledged (whether proved or not, is not the Question) in these MISSIVES, ATTESTATIONS and JOURNALS they refer to in their said Act.—Shall I then think them *all insincere*?—No; Charity obliges me to believe the *greater Part* have depended upon the *Testimony* of others, without reading the Attestations, Missives, &c. Whence I would willingly hope,—now that they see such *good Fruits both alledged and proved*,—they will, as on other Occasions, frankly acknowledge their Mistake; especially seeing, if this Affair complexly taken, in its *Rise, Progress and Effects*, don't point out a *genuine Work* of the Holy Ghost, there seems no *Criterion* left to distinguish the *Operation* of the Spirit of God from the *Spirit* of the Devil; no Way by which we can know the Voice of him

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who

(k) Act of the Associate Presbytery (Page 3.) anent a publick Fast, dated at Dunfermline, July 15. 1742.

who speaketh from Heaven, from the Voice of him who speaketh from Hell.—What of *infernal Agency* is alledged, from some *uncommon Symptoms*, will be considered afterwards: And I shall only further say, That it ought not to shake the Faith of serious Souls, lately brought home to Christ, that they have been arraigned as under the *Delusions* of Satan:—Jesus himself was thus reviled,—and the *Operation* of his *Divine Spirit* ascribed to *Beelzebub* the Prince of Devils.—

The *Argument* whence he exposed the *Folly* and *Iniquity* of this Supposition, will equally support their Cause: The *Question*, which on this Occasion silenced the *Pharisees*, will equally difficult their Opposers;—*Every Kingdom divided against itself is brought to Desolation, and a House divided against a House falleth; if Satan also be divided against himself, how shall his Kingdom stand (1)?* 'Tis indeed moving, that the Opposition is joined by some of whose Christianity I can have no Doubt; and yet no strange Thing has happened. LUTHER, who now enjoys delightful Communion with CALVIN in the *Jerusalem* above, was rash enough to call him a *white Devil*, when equally concerned with himself to promote the Interest of their common Lord and Master.

Again, this blessed Work has been represented as the *Ministration* of *Death*, flowing merely from *legal Terrors*, and issuing in *Despair*.

The *Terrors* of the Lord have indeed awak'd many to *timely Fear*, making them, as the Man pursued by the Avenger of Blood *flee for Refuge to the Hope set before them*; But (which is a

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(1) Luke xi. 17, 18.

Wonder of Grace) not *one Soul*, to the best of my Information, has given over Hopes of Mercy.— That MEN, in Danger of *Hell*, should be afraid of *Hell*; and that *Children of Wrath*, being moved with Fear, should flee from that *Wrath*, is the Language of *right Reason*, and exactly agreeable to *Revelation*, which represents the Law as a *Schoolmaster leading to Christ*.— Every adult Person must in a *less* or *greater* Measure be brought to a *Sense* of *Danger*, ere they welcome Jesus their Deliverer; and this is necessarily attended with a *correspondent* Degree of *Terror*.— Fear is interwoven, as it were, with our Make; that we may shun Evil, it sounds the Alarm, and is generally the *first Spring* which excites to Action; tho' *Hope* and *Love* must be allowed the more endearing Motives, and what effectually captivate Heart and Soul.— Nor are these wanting in the present Case, as already represented (*m*).— Whatever *awful Views* attend *first Conversions* in some, especially *grosser Sinners*;— yet, how sweetly are they afterwards moved with the *Cords of Love*, and *these Bonds of a Man*! Few perhaps were ever *more feelingly* constrained by the Kindness of a Saviour.

ENTHUSIASM is next brought into the Account, which is ever at hand with some Pretenders to Reason, to discredit the *Operations* of the Holy Ghost.— The *sudden Change* which, they suppose, the Converts undergo from *Fear* to *Hope*, from *Terror* to *Joy*, and an *alledged Variableness* of their Frame, explains the whole Mystery to Gentlemen of their Penetration.

They will forgive me to say, that, as they build
upon

upon very *false Suppositions*, their *Conclusions* are equally unjust.—Many among the *first awak-
ned* continue *still* in Distress;—The *greater Part* have attained to Hope, in consequence of a *gradual* distinct Work upon their Mind:—And, if *some few* have not been *so long* under the *Spirit of Bondage*, it seems quite agreeable to Divine Goodness;—Where the Sense of Wrath was so *deep and affecting*, had it been also *lasting*, the *Spirits which God had made* must have failed before him. And, because God is *kind and con-
descending* in pitying the Weakness of his *Crea-
tures*, *Shall our Eye be evil?*

That the Mind must be *inlightned* in the Know-
ledge of Sin and of a Saviour, *Faith wrought*, and the *Nature changed*, ere a Man can be denomi-
nate a Christian, or rejoice in the Good of God's
chosen Ones, is allowed; but that *these Beginnings*
of the *Divine Life* must always be a Work of
great Time and Leisure, requiring *Months* or
Years, is nowhere that I know taught in Scripture,
and seems directly contrary to *many Instances*
there recorded.—How soon was *Saul the Perse-
cutor* changed into *Paul the chief* of the Apo-
stles (n)?—Three thousand, lying in *Sin* and
Wickedness when *Peter* begins to preach, are
Believers before he has done, and that *very Day*
added to the Church (o); the *trembling Jay-
lour* becomes that *same Hour* a *joyful Believer*
(p); a *Thief*, while hanging upon the Cross, is
at once *inlightned, justified, comforted*, and amidst
his expiring Groans made meet to partake of the
Inheritance of the Saints in Light (q).

God,

(n) Acts ix. 1, &c. (o) Acts ii. 37, 41. (p) Acts xvi.
29, 30, 34. (q) Luke xxiii. 43.

God, who commanded Light to shine out of Darkneſs, ſaying, *Let there be Light*, and *there was Light*, can with *equal Eaſe*, and in a *Moment* too, ſhine into the Heart, to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt; working at *the ſame Time* the moſt joyful, lively Faith. And even ſuppoſe, according to the miſtaken Principles of ſome *Moralists*, *Conversion* did not at all proceed from *Divine Influence*, but was the Effect of *mere Reaſon* and *Argument*; ſtill the Change wou'd paſs upon *ONE* much ſooner than upon *another*, and that in *Proportion* to the Quickneſs of their Genius, the Pliableneſs of their Will, the Tenderneſs of their Affections, and more advantageous Circumſtances, &c.— We find, in *common* and *civil* Life, *one Man* will learn more in a *Day*, than *another* in a *Year*; — And an *ingenuous Mind* be moved with *very ſmall* Intreaty, when *repeated Solicitations* and *multiplied Arguments* are neceſſary to gain the *more obſtinate* — It cannot therefore warrant the Charge of *Enthuſiaſm*, that a Sinner under Soul-diſtreſs has attained ſome Measure of Eaſe and Quiet in a *few Days*, if he can give a *good Reaſon* of the Hope that is in him. Call him an *Enthuſiaſt* if you will, who is *conſtantly fluctuating* amidſt the *troubled Waters* of *Deſpair*, and high *Tides* of *Joy*, when not able to aſſign a *reasonable Cauſe* either for the *one* or the *other*: But ſo far is this from the *preſent Caſe*, that *thoſe* who ſooner than others have paſſed from *Darkneſs* to *Light*, from the *Power of Satan* to the *Kingdom of God*, give the moſt ſatisfying Account, *fiſt* of their *Diſtreſs*, and *then* of their *Relief*.

Relief. Nor is their *After-frame* more variable than what is common to other Christians, flowing from the present State of Imperfection: **SOME** have arrived at *solid Joy* and *Peace* in believing; **OTHERS** still harass'd with *remaining Doubts* and *Fears*; and if ye find a **FEW** lamenting an absent God, who *once* walk'd in the Light of his Countenance, this, I apprehend, is no *unusual Case* amongst Saints of longer Standing, and more Acquaintance with the religious Life (r).

When Opposers ascribe this Work to *Fancy* and *Whim*, they consider it as consisting wholly in *Impressions*, *irrational Fears*, and *delusive Joy*; and seem quite to have forgot its *certain Fruits* and *Effects*, *Change of Nature*, and *Renovation of Life*. They will allow, that from *nothing*, *nothing* can proceed; that *every Effect* must have a *Cause*; that *no Cause* can produce an *Effect* more *real* and *excellent* than itself; And from thence it will follow, That *Fancy* must be the *Consequence* of *Fancy*, and *Delusion* the *only Effect* of *Delusion*: Whence then the new Nature in these Converts? Whence their Newness of Life? Shall we believe the *most glorious*, the *most substantial*, the *most real* Blessings the Product of *mere Imagination*, the *Offspring* of a *deluded Brain*? Thrice happy Delusion!—O my Soul, may I ever thus be deceived, and ever feel the same blessed Effects!

It would appear that others in the Opposition are apprehensive,—if the Fruits be good, they can't *reasonably* be supposed to flow from *such false delusive Springs*, and therefore take another Way.

(r) Psal. xxx. 7. Psal. lxxviii. 7, 8, 9. Psal. lxxxviii. throughout. Song iii. 1.

Way,—misrepresenting their Conduct who are the *Subjects* of this Work.

Idleness and *Neglect* of their civil Affairs is a principal Charge,—but not better supported than a Thousand other flying Reports.—That Persons almost struck dead, and cut to the Heart with the *Twinges* and *Throws* of an *awakened Conscience*,—should not enter *so heartily* into the Business of Life—while feeling the Smart,—will be no Wonder to one who experimentally knows a *wounded Spirit*,—and is in itself no more surprising than that we don't find *Paul* making Tents when lying on the Ground through the *o'erwhelming Influence* of the heavenly Vision. Besides, it will be found, that when the Violence of the Shock is over,—and especially where they have attained to the *joyful Prospect* of a happy Eternity, they go on in their *respective Callings* with *uncommon Cheerfulness* and *Alacrity*, and well deserve the Character of *not slothful in Business, fervent in Spirit, serving the Lord*.—Even when the *Number* of the Distress, and the *Circumstances* of their Case, required more than *ordinary Attendance* upon *Prayer* and *Exhortation*, this was so managed as to occasion *little or no Interruption* in their Labour;—Of which their *present plentiful Crop* is sufficient Evidence: And now, in all their *Religious Societies*, such Times and Places are fixed upon as *least interfere* with their other Engagements.—It may be very true, that *at first*, when an Event so remarkable ingrossed the *Attention* and *Conversation* of all around, Persons otherwise idly disposed (of which there are Numbers in the neighbouring as well as other populous Cities) might, under Pretence of attending Di-

vine Worship, employ themselves quite another Way, and defraud their Masters of their Time : But it is evidently *Unfair-dealing* to charge this (if it be the Case) upon the Ministers, who were careful to discourage such Practices ; or upon the *Body* of the serious People, who act another and in *all Respects* a good Part. *Tares* will mix in with the *Wheat* to the End of Time, and the *Vile* dwell with the *Good* in this World of Sin and Sorrow.

Suffer me to add, That such Objections, of being a little too long engaged in spiritual Worship, generally proceed from these who can trifle away *whole Nights*, or perhaps spend them in Calumny and Slander, if not in Chambering and Wantonness, Rioting and Drunkenness :— And it will hold true in general, that *more Time* is criminally employed in censuring their Conduct, than those *devout Souls* employ in Prayer. I am as much as any Man for People's minding their *proper secular Affairs*, and judge that he *who does not provide for his own House is worse than an Infidel, and hath denied the Faith* ;— but must likewise think, there are *certain Seasons* where more Time than ordinary may be set apart for *Things of eternal Concernment* : And am extremely apprehensive, the Noise that is made about not *more carefully* attending to Things temporal, proceeds from forgetting that we are but *Pilgrims and Strangers in this Earth*,— who, having here *no continuing City*, should look for one that is to come, and *seek first the Kingdom of God and its Righteousness*.— Let Men who have their Portion in this Life, count *every Hour* lost which is not employed in amassing perishing Riches ;— But let the
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the Christian, whose Hopes ly beyond a Grave, reckon *no Day* well spent wherein he does not make some Advances towards *Heaven* and *Immortality*.

Fancy'd Imprudences are much talk'd of; and every *trifling Irregularity* magnified into *Disorder*, inconsistent with a Religion coming from the God of Order, — and the Doctrine of the Apostles, who would have all Things done with Decency.

The Ministers Conduct is, in my Apprehension, capable of a *fair* and *rational* Vindication. — If *every Thing* has not been conducted by others so prudently as could have been wished, — Is not this almost the *necessary Consequence* of an *Affair* so *new* and *extraordinary*, — where it is not pretended the Subjects of it are all *learned Divines* and *sedate Philosophers*? — But how will this disprove the Work upon the Minds of *Hundreds*, against whom *even this Objection* does not ly? — Or, if *every Irregularity* as to *Time* or *Place* (for Instance) of meeting for Prayer, demonstrate that the Work *in general* is not from God; — How shall we reconcile the glorious Things said by *Paul* of the Church of *Corinth*, — with the much greater Disorders (than has been alledged in the present Case) they are charg'd with in the same Epistle by the same Apostle (*s*)?

It ought to be considered, that *human Frailties* necessarily mix in with all our Affairs *civil* and *religious*; and, should we seek *only* for Religion where there is not the *least Deviation* from the Rules of strict Order, I doubt much if we find *Faith upon the Earth*. If Allowances are to be

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made,

(*s*) Compare I Cor. i. 1, — 7. with Chapters xi, xiv.

made, doubtless young Converts claim our Charity in the first Place, especially when their Distress has been great, and their Joy proportional:— Like Men coming into a new Country, or rather new World; they are not yet acquaint with all the Fashions and Decencies of it;— It is no Wonder every Punctilio is not observed, which After-experience and cooler Reflexion will dictate. Shall we pardon the learned, the composed ARCHIMIDE S, tho' going beyond all the Bounds of Decency, when transported with a mathematical Discovery, and finding out only certain Proportions in Figures, an abstract Truth, not immediately calculate to attract the Affections, and confined to this World in its Consequences;— And shall we make no Allowance for illiterate Country Men and Children, and others of small Experience, when ravished with the Discoveries of another World, and the Knowledge of God and Christ, whom to know is Life eternal? This were to treat them not with common Humanity; but they must expect no Quarter.

It almost exceeds Belief, which yet is further objected (t), that they should be charg'd as under the Power of Delusion, for not immediately throwing off their own Ministers who have been their spiritual Fathers, and not embracing a Testimony which many of them never saw,—and cannot easily comprehend; and, what is still more surprising, condemn'd because not joining those who, upon the first Rise of this Divine Work, were not afraid to ascribe it to the Devil.

Desire to promote the Glory of God, is indeed necessarily connected with a real Concern for our own

(t) See Act of Associate Presbytery, &c. P. 2.

own Salvation; where Christ dwells in the *Heart*, he will be confess'd with the *Lip*.—The Children of Zion naturally seek the Good of Zion, and, when in the *due Exercise* of Grace, prefer Jerusalem to their chiefest Joy.—The Interest of Christ's *visible external Kingdom* is dear to such Souls;—This, in their proper Spheres, they endeavour to promote, — but still according to the Measure of Light which God has given them: — And doubtless ALL good Men have not the *same Views* in this Matter. — Nor will it be pretended by any *sober thinking Person*, that if the *Subjects* of this Work, *whose Love to Christ seems stronger than Death*, have not Freedom to make a total Separation from the Ministers of this Church, even the *happy Instruments* of their Conversion, and join the Brethrens Platform in all its *Circumstances*, — they can no more get to Heaven than a Man can walk without Legs.

I don't think my Charity, tho' a Presbyterian, very extensive, when I can suppose, not only with a Reverend Gentleman, an Independent, *within the Reach of the Gospel-offer*, but *within the Bonds of the everlasting Covenant*, and hope one Day to meet with Dr. Owen in the *heavenly City*, where there is *no Temple*. — “Dare any of you
 “ (says a late Writer (u) to the ASSOCIATE PRESBYTERY) tell the
 “ most zealous for your Testimony, and against
 “ their own Ministers, that these Things are
 “ Marks and Evidences of saving Grace, — and
 “ that they may depend upon them as such; —
 “ or that the judging your Testimony *irregular*,
 “ and what the Lord required not at your Hands
 “ in
 (u) Mr. Robe's Narrative, Preface, P. 17.

“ in the *Way* and *Manner* you have given it, —
 “ and their *close Conjunction* with their Ministers,
 “ are *certain Evidences* that they are *Christless*
 “ and *Graceless* who do so? I am perswaded some
 “ of you have so much of the Root of the Mat-
 “ ter in you, as you dare not for a World say
 “ either of these Things.”

But suppose, if you will, the Brethrens Testi-
 mony the *Standard* of true Religion, to which *all*
gracious Souls will at length adhere; Will they
 allow no Time for Consideration? Was not their
 own Arrival at *present Truth* the Consequence of
several Years Enquiry? — Mayn't one then be
Half a Year in a State of Grace, before *equally*
 enlightened?

A Person under *alarming* Apprehensions of Di-
 vine Wrath, cannot with *much Sedateness* of
Mind peruse the *endless Volumes* that have been
 writ on *visible external Forms*. — What would
 you think of his Convictions for Sin, who made
Church-government his *first Enquiry*? Would he
 not, do ye imagine, be as *reasonably* and *profi-*
tably employ'd in reading *Guthrie's Trial of*
a saving Interest in Christ, as in studying *pu-*
blick Acts and Testimonies? And suppose he
 has attained real Faith, yet, as the first Actings
 of this Divine Grace are oft-times attended with
 much Darknes as to many Things relating to the
 spiritual Kingdom of God upon the Soul, these
 demand the Believer's chief Regard, and should
 employ his first Thoughts. It seems therefore at
 least a *hasty Conclusion*, to charge the Subjects of
 this Work, when but beginning to be religious,
 many of them still at a Loss whether or not really
 in Christ, and others still further from Comfort,

to charge them **ALL WITH DELUSION**, for not *already* lifting up *the Testimony of the Day*, viz. *the Testimony of the Associate Presbytery*: A harsh Conclusion indeed! especially considering *the Stumbling-block* in their Way, not easily got over.—How shall they enrol their Names with the Seceding Brethren? How shall they associate in their publick Assemblies, where they are *excommunicate* as the *Children of Satan*? How shall they join, with uplifted Eyes and Hands to Heaven, in *deprecating* the farther Influences of the Spirit, with respect to themselves or others, which they *know to be real*, and *feel so sweet upon their own Souls*? Would not this be in *them* (I don't speak of others) a near Approach to, if not in Reality, *the Sin against the Holy Ghost*? And shall they be charged as *acted by the Devil*, because not *willing to give themselves up to the Devil*?

Last of all, it is objected, That this Work is attended with *bitter Outcryings, Faintings, severe bodily Pains, Convulsions, Voices, Visions and Revelations*; the usual Symptoms of a delusive Spirit.

Voices, Visions, Revelations are added, I suppose, for *Argument's Sake*.—None of the Subjects of this Work pretend to these Things. One or two Impostors, I'm informed, under such Pretences endeavoured to discredit this Work at the Beginning; but it is well known what Care was taken to detect them, and how effectually they were discouraged.—It seems therefore like a Willingness to find Fault, to object against this People, what was done by their Enemies with Design to blacken them. And I would have it also *carefully*

fully noticed, that Persons whose Distress of Mind visibly affects their Bodies, or who go the Length of crying out, *bear but small Proportion* to the *much greater Number* who are wrought upon in a more *kindly usual Way*, and about whom nothing has appeared, but what is common in other Cases, when People have been awak'd to a serious Concern about Religion. So that tho' all were put out of the Account, against whom the Objection militates, or in whom there appears any Thing doubtful to the most intelligent cautious Person, still there would be Ground to believe well of *vast Numbers*.

Besides, the happy Experience of *Thousands* judicious Christians witness, that, when lately at *CAMBUS LANG* and *KILSYTH*, &c. *truly their Fellowship was with the Father, and with his Son Jesus Christ*; and judge so, by the same Rules whence they have formerly been able to conclude that they enjoyed the Lord: — This should make one the more afraid of joining the common Cry, *Delusion, Satanical Influence*, and what not? And, on the Whole, it follows, that whatever Judgment we form of such whose Concern is attended with *unusual Symptoms*, it can never found a *general Charge*, nor weaken the Argument for the Genuineness of this Work with respect to others. — For allowing that *Satan*, who no doubt is present at such Meetings of the Sons of God, was permitted to harass *several Persons in this extraordinary Manner*, it would no more prove the Work in *general delusive or diabolical*, than the Charge could be brought against our Saviour, and such as thro' his Word believed on God; — *Satan being then permitted to*

Dear Multitudes, and cast them down to the Ground.

We might therefore here break off the Argument: But not being willing that ANY shou'd be thought *the Children of the Devil*, that there is good Ground to think God has rescued from the Jaws of this devouring Lion, I wou'd observe, That it seems very rash Judging, to draw too harsh Conclusions, merely on Account of *stronger Impressions* upon Peoples Minds than ordinary, and the *natural Effects* of this upon the Body. — If they who judge favourably of these Persons built their Hopes upon *such extraordinary visible Appearances*, — the Instance of a *Felt* trembling, &c. which *probably* did not issue in sound Conversion, might justly be objected: — But when this good Opinion is founded upon the *exact Resemblance*, as to the main Strokes, which the Exercise of their Minds bears to a genuine Work of the Spirit of God, as taught in Scripture, and experienced by Saints in all Ages, — and upon *their holy religious Conversation* flowing from this *inward Change*; — when the Argument in their behalf is thus built on *such rational scriptural Grounds*, and *no Weight* is laid on their outward Distress; — To what Purpose are we entertained with *trembling Quakers*, *deluded Camizars* (*), *propbesying Enthusiasts*, *fainting Hypocrites*, and *short-lived Conversions*? From this History-piece we may indeed learn, that Men may *faint*, may *tremble*, may seem to undergo the *Pangs of Death*, and yet still continue under the *Power of Satan* and the *Dominion of*

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(*) Mr. Robt in his Preface, p. 12. — shews accurately the great Disparity between the Case of the *Camizars* and *those affected in the West*.

their Lust ;— and this we readily admit. But does it *thence* follow, that Persons who give *all* Evidences of a *sanctified Nature*, a *renewed Mind*,— are still in the *Gall of Bitterness* and *Bond of Iniquity*, merely because, when first convinced, the direful Apprehensions of Wrath had such *Effects* upon their Bodies?— It might with more Reason be inferred, that if the *too slight Convictions*, of a *Felix* for Instance, made him *shake and tremble* ; when *Convictions* are *real*, are *thorow*, are *deep*, are *lasting*, they will have no less, nay, *greater outward Effects*. But indeed there is no Reasoning from *Effects upon the Body*, as to the *Nature* of the Work upon the Mind, either one Way or the other.

In short, our Opposers may please themselves with finding out how many, that seem'd once in the Way to Heaven, are now in Hell ; but must either say, that if Persons *faint, tremble, or fall down as dead*, they cannot be under the Influence of a *good Spirit*,— and that 'tis *impossible* their Convictions should have a saving Issue ;— *This much* they must say, or they say *nothing to the Purpose*.— And, if they will go *thus far*, I shall not have the better Opinion either of their *Philosophy* or *Christianity*,

The *Laws of Union* betwixt Soul and Body, and their *necessary mutual Influence*, continually evidenced in *common Life*, will account for Effects *much more surprising*.— Suppose *several Persons* apprehensive of no Danger, blessing themselves with present Enjoyments, big with future Hopes,— *at once seized*,— *arraign'd, tried, cast, condemned to the Flames* ; it would exceed no one's Belief to be told, *when the Sentence passed, and the*
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Fire was a preparing,—ONE wept, ANOTHER cried out, a THIRD trembled,—a FOURTH fainted,—ALL swoon'd away.—Again, suppose them bound to the Stake,—the Sparks kindling up,—when, of a sudden, the Flames are quenched,—their Bonds loosed,—Pardon intimate,—and all imaginable Assurance given that they are Heirs of a Kingdom;—Wou'd it surprise us to hear that frail Nature, o'erpower'd with rapturous returning Joy,—once more died away?—The Application is obvious: And our Surprise should be less, if secure Sinners, till now insensible of their Condition, thus faint and fail, when falling under immediate Apprehensions of Wrath more intolerable,—and the Approach of Flames unquenchable,—or when pluck'd as Brands out of this Fire,—and ravished with all the Wonders of Grace, and Glories of redeeming Love.—As the Joys of Heaven far exceed the Pleasures of Sense, and the Terrors of Hell more dreadful than of a Furnace seven Times heated;—'tis natural to think their Effects should be proportionally greater, and wou'd doubtless be the Case,—if attended with the same quick and affecting Sense.

It greatly strengthens the Argument taken from the natural and obvious Effects of sudden Fear and unexpected Joy,—that we find such Instances in Scripture.—How can a Christian read of perhaps Three thousand wounded Souls, whose Conversions had a saving Issue, crying out at once, under the Ministry of the Word, Men and Brethren, what shall we do (y)?—or of the trembling Taylor, afterwards a real Believer, brought to his Knees, and to the same importunate Question,

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with

(y) Acts ii. 37, 41.

with awful Terror (a) ? Can they realize the now glorified Paul, struck to the Ground under alarming Apprehensions (a) ;— or John the beloved Disciple falling, as one dead, at the Redeemer's Feet, when appearing the glorious and exalted King of his Church (b) ? Can they think of the devout Psalmist, roaring all Day long, while God's Hand lay heavy upon him (c) ;— or the fainting Spouse of Christ, praying to her Beloved, — *Stay me with Flagons, comfort me with Apples, for I am sick of Love* (d) ? — Do they admit all this ; And can they consistently object, that if PERSONS cry out, or tremble, or faint, or fall down as dead, their Convictions can't be genuine, their Spring must be diabolical, and their Consequence Hell ? Or can they say, that, if Nature is over-power'd with the Glory and Love of Jesus, all is Fancy and Whim ?

But farther, Such Instances of bodily Distress, flowing from the Terrors or Joys of the Lord, are not confined to Old-testament Days, to the Times of the Apostles, or first Ages of Christianity. Later Periods afford Examples of a similar Nature (e). The

(a) Acts xvi. 30. (a) Acts ix. 4, 6. (b) Rev. i. 17.
(c) Psal. xxxii. 3, 4. (d) Cant. ii. 5.

(e) The Reverend Mr. John Livingstone says of himself, — " I remember the first Time ever I communicated at the Lord's Table was in Stirling when I was at School ; when sitting at Table, and Mr. Patrick Simson exhorting before the Distribution, there came such a Trembling upon me, that all my Body shook ; yet thereafter Fear and Trembling departed, and I got some Comfort and Assurance." *Printed Account of his Life*, P. 5.

Mr. Robt in his Preface has excerpted a Passage from the Author of the *Fulfilling of the Scripture*, P. 185. Folio Edition, so much to the Point in hand, that I cannot omit here transcribing it. — " I must here instance a very solemn

" and

The Histories of other Countries contain *Falls* pretty much the same (f); nor are like Instances wanting in this Church, even since the late glorious and happy Revolution (g). These

and extraordinary Outletting of the Spirit, which about the Year 1625, and thereafter, was in the *West of Scotland*, whilst the Persecution of the Church there was hot from the *Prelatick* Party, This by the profane Rabble, of that Time, was called the *Stewartoun* Sickness; for in that Parish first, but after thro' much of the Country, particularly at *Dryden* under the Ministry of the famous Mr. *Dickson*, it was remarkable, where it can be said (which diverse Ministers and Christians yet alive can witness) that, for a considerable Time, few *Sabbaths* did pass without some evidently converted, and some convincing Proof of the Power of God accompanying his Word; yea, that many were so choaked and taken by the Heart, that, thro' Terror, the Spirit in such a Measure convincing them of Sin, in hearing of the Word, they have been made to fall over, and thus carried out of the Church, who afterward proved most solid and lively Christians. And as it was known some of the most gross, who used to mock at Religion, being engaged upon the Fame that went abroad of such Things, to go to some of these Parts where the Gospel was then most lively, have been effectually reached before their Return, with a visible Change following the same; and truly, this great Spring-tide, which I may so call, of the Gospel, was not of short Time, but for some Years Continuance: Yea, thus, like a spreading Moor-burn, the Power of Godliness did advance from one Place to another, which put a marvellous Lustre on these Parts of the Country, the Savour whereof brought many from other Parts of the Land to see the Truth of the same."

(f) The manifest Resemblance of the late glorious Work in *New-England* to the present Case, is obvious from the Reverend Mr. *JONATHAN EDWARDS*' Sermon upon the *distinguishing Marks of the Spirit of God*, where you will see several of the foregoing Objections are insisted upon against that Work, and there answered at great Length, and with much Judgment.

(g) It is well known, and can be vouched by several Persons yet living, of known Character and Veracity, who have

These Things taken together *mutually confirm* and *strengthen* one another, and are *sufficient Evidence* that the *greatest bodily Distress* attending *Convictions for Sin*, or the *Overwhelmings of frail Nature* under a lively Sense of *Divine Love*, can be no Argument against the *Genuineness* of such *Convictions*, or the *Reality of such Joy*. — And it likewise hence appears, that however *these Effects* upon the Body, have not for *some Years* been so visible and strong; yet the Case is by no means *unprecedented*, or not so *uncommon and extraordinary* as some would have us believe.

I don't wonder, that Persons, who never felt the Power of *Divine eternal Things*, — in whose Creed *Heaven and Hell* have no Place, — shou'd stand amazed at what has happened; but cannot so easily account for their *Unbelief*, who have known the *Terrors of the Lord*, and also the *Joys of his reconciled Countenance* dawning upon their Souls after a dark Night of *Despair or Desertion*. — Their outward *Man* has not perhaps been so much affected; — But have they not learned this much, that had God appeared in *more terrible Majesty*, — or afterwards surrounded with *more lovely Splendor and Beauty*, Nature must have failed? — And I cannot

have seen and heard what passes at *Cambuslang*, &c. among such as are affected in the Manner objected to, that they have frequently observed, in *different Parts* of the Country, *Convictions for Sin*, attended with the like *bodily Distress*; many being carried out of the Churches *shaking, trembling, fainting, almost dead*, under the Ministry of the Reverend Masters *John Hepburn of Orre, Andrew Darling of Kinnout, William Stewart at Blairgourie, John Moncrieff of College Church, Edinburgh*, &c. and that many of these People, not a few of whom are still in Life, give to this Day evident Proof of the *Reality of their Concern*, by their *sedate and religious Conversation*.

cannot help thinking, had we *more just and believing Apprehensions* of Things eternal, a *more quick and affecting Sense* of what belongs to our everlasting Peace,—the Instances before us wou'd not be *so rare or astonishing* ;—nor wou'd it then be thought *so unpolite for a Sinner to appear afraid of everlasting Burnings*,—so unfashionable for a Saint *openly to rejoice in Hope of eternal Life*.

I was asked t'other Day, Why this Work was carried on in *such a visible Way* ? why attended with *unusual Symptoms* ? but have learned too much of my own Ignorance, to fancy I can fathom *the Depths of a God*. However, without pretending to *search out the Almighty to Perfection*,—there are *many good Reasons*, obvious to us,—which infinite Wisdom might have in View, and a Thousand more may ly hid in the unfathomable Abyss of Divine Councils.—It is well known what Numbers in our Day reckon *the plain Preaching of a crucified Jesus mere Foolishness* ;—and how much a PREACHER is esteemed, among these who claim the Privilege of the best Judges, in Proportion as he despises the *peculiar Doctrines* of the Gospel, and substitutes *vain Philosophy* in place of *Christ Jesus the Lord*.—And he is indeed a Stranger to the *fashionable World*,—who does not know, that the *Doctrine of the Spirit's Influences* has been long the Subject of Ridicule,—and his *Divine Operations*, in their Account, *the warm Raveries of an o'er-heated Imagination*.—Many nominal Christians seem scarce to have heard that there is a Holy Ghost ; and Mankind in general were fallen into *some deep Sleep, and fatal Security*, with respect to another World and the Concerns of their immortal

mortal Souls.—What then if God (willing to rouse a *secure Generation*—to bear Testimony to the *Word of his Grace*, and to convince an *unbelieving World* that the *Residue of the Spirit* is with him) hath chosen to appear in *so remarkable a Manner*, to awake our Attention, and that all might see the *Power of his victorious Grace*, and hear of his *mighty Acts*?

The *Miracles* wrought by our Saviour, serv'd not only to prove his *Divine Mission*, being *Signs of Wisdom, Power and Goodness*; but to spread his Fame abroad, that the *most distant Nations* might enquire after him, and search into the *Nature of that Kingdom* he was to set up in the *World*.—Had he not come with such *mighty Signs and Wonders*, not *Half so many* had heard of him, nor *so readily* believed on him.—And in the present Case, had *double the Number* in the Parish of *CAMBUSLANG* been brought home to Christ in a *more imperceptable Way*, these *TROPHIES* of the Redeemer's Victory over *Sin and Satan* would in a great Measure lain hid from the Eyes of others:—Whereas, thro' Report of *Things happening out of the usual Course*, *MANY* flock from all Corners; *they come, they see, they hear, they feel, they rejoice*.—And *Hundreds*, now in Christ, cannot be supposed to have gone there, had not their Curiosity been excited by these *extraordinary Circumstances*; and consequently might have still been without God, and without Hope in a World.

Besides, the *visible Distress* of those under *Soul-agony*, affords a lively Instance how *dreadful* the Displeasure of God! how *dangerous*, how *evil Sin*! and serve in place of many Arguments to

make surrounding Spectators flee from the Wrath that is to come.—It also gives Ministers a glorious Opportunity of exhorting their Hearers to save themselves from an untoward Generation.—And, on the other Hand, Souls o'erpowered with the Kindness of a Saviour, falling (with John) at their Redeemer's Feet, are a very bright Display of his wonderful Love, and amazing Goodness.—

The amiable Sight attracts our Affections; we wish to share in those unspeakable Joys, and long for the happy Time when frail Nature, having put on Immortality, shall be able to see God and live, spending an Eternity amidst his Praises, and under the more immediate Shine of boundless Compassion, without Weariness or Fainting; the Spirit being then willing, and the Flesh not weak.

Once more; “At an extraordinary Season, to use the Words of another (b), wherein God is pleased to carry on a Work of his Grace in a more observable and glorious Manner, in a Way which he would have taken Notice of by the World; it seems reasonable to suppose there may be some particular Appearances in the Work of Conversion, which are not common at other Times, when yet there are true Conversions wrought; or some Circumstances, attending the Work, may be carried to an unusual Degree and Height. If it were not thus, the Work of the Lord would not be so much regarded and spoken of, and so God would not have so much of the Glory, nor would the Work itself be like to spread so fast: For God

has
 (b) Mr. Gougeon's Preface to Edwards's Sermon on the distinguishing Marks of the Spirit, &c.

“ has evidently made Use of *Example* and *Discourse* in the carrying it on.”

Thus there appear, even to us, *many good Reasons* why infinite Wisdom might choose that this Work should in *some* of its Subjects be attended with *unusual Symptoms* :— And you see, that, *in Fact*, these Appearances have answered *several valuable Purposes* ; — particularly, have served to awake the Attention of Mankind, fixing the Thoughts of Thousands upon *Death, Judgment* and *Eternity*, these awful Issues of Time ; and have been the *happy Means* of bringing *many* to the *saving Knowledge of the Truth as it is in Jesus*. — But, after all, we don't pretend positively to say *why God has done thus* ; — nor think it at all necessary in Support of our Argument, that we should be able to *assign* the Reasons of Divine Conduct. — *This Knowledge is too wonderful for us ; 'tis high, we cannot attain it. — 'Tis but a very small Part of God's Way we can know. — How little a Portion is heard of him ! — And his Paths are many Times in the deep Waters, not to be fathomed by our shallow Faculties ; — far beyond the Reach of human Ken. —*

By this Time, *Dear Sir*, I am willing to hope you have received some Satisfaction as to the Matter before us, having, according to your Desire, *first*, represented this Affair in its visible Appearance, *especially* during the Time of *Divine Worship*, which brings to View Thousands of *concerned Souls* prostrate at the Feet of Mercy, hearing the Word with Gladness, and anxiously enquiring the Way to Heaven ; many going forth weeping, seemingly bearing precious Seed ; others returning again rejoicing, bringing their *Sheaves* with

with them : For the Truth of this, an Appeal is made to those who attend their publick Ministrations.— I have, *next*, considered the Accounts given by the *Subjects of this Work*, as to their *inward Attainments*, and *various Springs* whence their Tears of Sorrow or Joy flow. How far they are *scriptural*, you may judge, by comparing what is said, p. 4, 5. with the sacred Records. And, as to the Fact, you will allow that I am ONE Witness, and indeed but one, of the many more competent Judges already referred to, *Men of known Veracity*, who publish these Accounts from the Mouth of the Persons themselves. I have likewise mentioned some of the almost-innumerable blessed Effects flowing from those Operations upon their Minds, which plainly enough evidence themselves *the genuine Fruits of the Spirit*, and stand confirmed by the *joint Testimony* of their respective Ministers, and those who have best Access to the nearest View of their whole Conduct. I may add, *That they are become Examples to all them that believe* ; for from them sounds out the Word of the Lord, not only in CAMBUSLANG and KILSYTH, but also in every Place their Faith towards God is spread abroad, so that we need not say any Thing.— Now their Light shines so before Men, that others seeing their good Works, glorify their Father who is in Heaven. The several Objections, brought against this Work, have also been considered, and, in my Apprehension, their Weakness discovered.

Upon the whole then, there seems here a *complete Proof*, so far as the Nature of the Thing will admit, that *Divine Influence* is the true

Spring of this surprising Dispensation. — A Proof not to be shaken by the *Laugh* of an INFIDEL, to whom all Religion is a *Jest*; — Heaven a *Fools Paradise*, and Hell a mere *Bugbear*; — nor by the *Reproaches* of a *blind* and ignorant WORLD, merely natural Men, who can't relish such pure *Joy*s; — nor understand the *Wonders* of God's *Grace*, they being *spiritually discern'd*; — nor by the *Misrepresentation* of any SECT whatever, under the *Power* of *Prejudice*, and a *visible Bias*s on Account of their present *Circumstances*.

— In this whole Argument, we suppose the Truth of CHRISTIANITY, and take it for granted that Men believe their Bibles: And therefore, upon this Supposition, it seems necessary, that whoever would disprove this Work, must shew that the Account which the *Subjects* thereof give of the *inward Working* of their Mind, and its *Effect* upon their Lives, — are not according to the *Law* and the *Testimony*, nor agreeable to the *Workings* and *Effects* of the *Spirit of God* therein represented; Or that this Work is attended with certain *Symptoms* and *Circumstances*, which make it impossible that it can come from God; — Or that the *Evidence*, upon which the Truth of the Facts are founded, is not such as the *Nature of the Thing* requires, — and cannot be depended on. — If they are not able to prove ONE or OTHER of these Things, *hard Words*, *scurrilous Language*, and *virulent Invectives*, will go but little Way with an *impartial Enquirer*, — and may tempt one to think these are used because Argument is wanting. — For my Part, I shall find no *Leisure*, and have much less *Inclination*, to answer *Libels* of this Nature; — And shall judge the Work of *Cambruslang*, &c. sufficiently vindicated from the Charge

Charge of *Delusion, Satanical Influence, and of other unrighteous Censures*; — while it remains true, that many are changed into the *Divine Nature*, evidenced by their walking in *Newness of Life*, — having a *Conscience* (so far as we can judge) void of *Offence towards God and towards Man*. — Upon these and the like *Facts* our Argument is built, and is not to be shaken till they are overturn'd.

I am now come, *Dear Sir*, to your other Request. You ask, *What Improvement we of this Age should make of this extraordinary Appearance of God in his Sanctuary?* — Your Question, I apprehend, required a different Answer, according to our different *Opinions and Circumstances*. — It may teach the ASSOCIATE PRESBYTERY not to limit the Holy One of Israel in the Dispensations of his Grace, and that God has yet made Choice of our Zion, and delights to dwell within the Gates of our Jerusalem; — and should make them more cautious in separating from those whom the great Master of Assemblies condescends to countenance so remarkably with his Presence; — it should make them reflect how far their first Secession is warranted from the Word of God, — and for what Reason they proceeded still farther to a total Separation, even before the Assembly 1740.

It should convince Unbelievers that there is a HOLY GHOST, and make them at length admit the *Divine Original of Christianity*. — Every Soul, brought from a *State of Nature* to a *State of Grace*, may be reckon'd a new Miracle in Confirmation of the Gospel. — When natural Men, the *spiritually Blind*, are inlightned in the Knowledge

ledge of themselves, and of a Saviour; when a *dead Sinner* is raised into *Newness of Life*; we have the *same Signs of Power*, and a *Proof of greater Goodness*, than when *Sun, Moon and Stars* were lighted up in the first World, or when a *dead Corpse* is called into Being. God, says Paul (i), *who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ*; — And represents the same Power that raised Jesus from the *Dead*, as working in them that believe (k). If one Soul thus *inlightned, thus quickned*, sets before us a lively Instance of *boundless Compassion* and *almighty Power*, how convincing the Argument, when great Numbers, *as in the present Case*, are thus born at once! — If we reflect but a little upon the *present degenerate State of Mankind*, and think *how much Sinners* are in themselves *corrupted and depraved*, the *Power of the Highest* will seem necessary to *inlighten their benighted Minds*, to *conquer their rebellious Will*, and *quicken their lifeless Souls*. — And if to this you add, that these *evil and wicked Inclinations* of Mens Spirits, whereby they are *Enemies to God* and all *Righteousness*, are *continually cherished and fomented* by surrounding *Temptations to Sin*, especially by *another Spirit* distinct from their own, that is, the *Devil, the Spirit that now worketh in the Children of Disobedience*; — It will be still more evident, that *sinful Man* must remain in a *State of Corruption and Slavery*, until the *Spirit of the living God* lift up a *Standard against this evil Spirit*, and *dispossess him*. — He alone is able to *outwit the Policy*

(i) 2 Cor. iv. 6. (k) Eph. ii. 1, 5, 6.

ficcy of Hell, and *overcome* the Powers of the infernal Host.

This Truth will yet farther appear, by observing, that, **IN FACT**, *mere* REASON and ARGUMENT, and *all external Means whatever*, which can be supposed to change the Heart, and work a thorow Reformation, have *hitherto* proved ineffectual, *when destitute of the concurring Influence of the Holy Ghost*: Witness the *present Phenomena* of the *moral World*.

It will not be much disputed, — that there are but *very few comparatively speaking*, even in the Christian World, and in *these very Parts*, that enjoy the *clearest Light*, and *every other Advantage*, — *very few*, who deserve the Character of *Religious and Good*, — *Sober and Just Honest and Upright*, who are in *Reality* the, Disciples of the *meek and holy Jesus*. If then *mere Reason and Argument*, or *any other Cause* exclusive of the Spirit of God, is sufficient to convert Men; — what means this *universal Depravation*, while scarce *any* are either *willing* or *dare* to be religious? — If *Heaven and Hell*, *endless Glory* or *everlasting Torments*, don't move the Mind; what *motive*, what *external Mean* possibly can? What below *supernatural Influence*? — It is not sufficient to say, that Men do not believe, or do not attend to, these Things: — For if *such is*, and *such always* hath been, the *thoughtless unbelieving State of Mankind*, that neither *Miracles* nor *Reasoning*, *Prosperity* nor *Adversity*, — cou'd make them reflect, and conquer their Unbelief; this, in my Apprehension, plainly speaks out *the Necessity of the Spirit's Influence*,

to awake Consideration, and determine to believe.

Suffer me to add, That there is nothing more common and rational, than Mens determining themselves by *probable Evidence*, in Opposition to *Certainty*. This is the Case in **TRADE** and **COMMERCE**; a *real Stock* is laid out, in Hope of a *greater Return*. Now, the *Existence* of God and Christ, Heaven and Hell, being at least possible, and what almost every one will allow highly probable;—and it being further plain, that a very faint Expectation of *endless Joy* infinitely downweighs *all finite Good*,—and that the remotest possible Hazard of *eternal Misery* doth vastly more than o'erbalance the whole Afflictions of this transitory State;—it follows, that (suppose there was nothing in Religion but *Probability*, yea, that the Doctrine of a future State was *only possible*) Mankind should be thence more influenced to aspire towards this *Possible World*, than they are to act in the *Natural* and *Civil Life*, by the *highest Degree* of *probable Evidence*.—Whence, then,—are all *Appearances* to the contrary?—Whence is it, that the *Labourer* cheerfully sows his Seed into the Earth, when he cannot certainly say whether or not it shall prosper?—Why does the *Seafaring Man* commit his **ALL** to the Mercy of *Wind* and *Waves*, upon an *uncertain Prospect* of increasing his Stock;—while, as to the *Religious Life*,—almost all Men, rather than part with some mere *imaginary present Pleasure*, not essential to the Happiness of an *immortal Spirit*, forego the Hope of *Heaven*;—rather than quit with a little *inglorious worldly Ease*, run the Hazard

Hazard of *eternal Disquiet and Trouble*? Whence this foolish Conduct? What Reason can be assigned for this *Difference of Action* in the *Civil and Religious Life*,— but that such is the *Enmity* of the carnal Mind against God and Religion,— such the *Incapacity* of *dead Sinners* for living to the Purposes of *Heaven and Eternity*, that neither *Hopes* nor *Fears*, nor *any other external Means*, are sufficient of *themselves* to conquer this Enmity; that nothing but the *almighty Spirit* of God, can make them alive unto God?

A great deal more might be said to shew, that the *small*, the *exceeding small* Number of the *Righteous* in comparison of the *Wicked*, of the *Good* in respect of the *Bad*, or the *long-continued universal Corruption* of Mankind notwithstanding *all Means* used to reclaim them, cannot be sufficiently accounted for, upon any other Supposition but that *supernatural Influence* is wanting to effectuate the mighty Work; and that *FEW* direct their Eyes towards God, and depend in a right Manner upon his Assistance.

Whence we may again conclude, That *every Soul*, translated from the *Power of Satan* into the *Kingdom of God*, is a *new Attestation* to the *Divinity* of a despised Gospel; — And consequently, that *great Numbers* (as in the present Case) thus brought at once from *Darkness* to *Light*, demonstrate the *Power* of an *entirely new Redeemer*, and proclaim aloud that there is a **HOLY GHOST**. — If the **FACT** is disputed, that a *real Change* is wrought upon the *Mind and Practice* of many *stout-hearted Sinners*;

let such *Unbelievers* disprove the Evidence on which it is built, or enquire for themselves. — It is not a Thing done in a *Corner*, or upon a *Time* and in a *Place* no Body knows *where* or *when* : We attest what has but *lately happened*, we point out the *Scene of Action* ; and thus there is no *Opportunity* wanting of detecting the Fraud, *supposing there was a Design to impose*. — But if, *admitting the Fact*, they will *still* exclude the Holy Ghost out of our World, it is expected they will tell us by what *happy Mean*, so many obstinate Sinners, *formerly unmoved with every Argument*, have been *at once captivated into the Obedience of Christ* : — Let them say how such *hard and rocky Hearts* have been dissolved, *insolent Passions* subdued, *furious Lusts* mortified, and the most *disorderly Spirits* commanded into *Calm and Quiet* : — Let them describe whence *corrupted Nature* is changed into the *Divine Image*, the inveterate *Habits of dark vitious Minds* are transformed into *Light and Holiness*, and the *Subjects of this Work* generally quite other Men, other Creatures, than they have been ; so that they move in a *new Sphere*, and their Conduct directly opposite to what it once was. — If they will exclude *the Spirit of the Lord*, it is reasonable they should condescend upon *some other Cause* proportionable to *such an Effect*. — Until then, — We wou'd have *CHRISTIANS* to improve this *remarkable Descent of the Holy Ghost*, for the Strengthening of their Faith and Hope as to the Accomplishment of all the other Promises of the Outpouring of the Spirit, *when the Kingdoms of this World shall become the Kingdoms of our God and of his Christ* ; — And for encouraging their
joint

joint Supplication, that this whole Land, and all the Churches of Christ, may be watered with the same blessed Dew of Heaven.—

We ought also to admire *Divine Goodness, Sovereign Grace, Long-suffering Patience*.—Hath God come thus suddenly into his Temple by a glorious *Ministration of his Spirit*; and shall we not meet him with our *humble Praises*, and *grateful Acknowledgments*?—It may be said of us, as of the *Jews* of old,—*Israel hath not been forsaken, nor Judah of his God,—of the Lord of Hosts, tho' their Land was filled with Sin against the holy One of Israel (1)*.—Shou'd not so much *undeserved Kindness* this wonderful Love,—melt us down into Tears of Godly Sorrow,—and bring us to a *free and ingenuous Acknowledgment* of all our Sins, whether *personal* or of a *more publick Nature*?—And methinks 'tis an endearing Call to endeavour, in our *proper Spheres*, the Reformation of *Church and State*,—beginning at our *own Hearts and Houses*,—that every *Soul and Family*, and every *Place*, may be a *fit Habitation* for Jacob's mighty God.

It shou'd teach *MINISTERS* not to despond, tho' their Labours have not hitherto been so remarkably *Successful*;—And shou'd powerfully recommend to them, instead of *labour'd Sentences*, and *harmonious Periods*,—the *plain Preaching of Christ crucified*,—the blessed Mean in the Hand of the Spirit whence this Work had its *first Rise*, and by which it has *hitherto* been so happily carried on.

It should make all Ranks desirous to feel the *Divine Influence*, and share of the *heavenly Blcs*.

Blessing.— If this *precious Season of Grace*, — this *happy Conjunction of Circumstances*, is not improved, they may never all meet again. — Now God is striving by his *Word*, by his *Providence*, and by his *Spirit*; — but, if we continue to reject the *heavenly Call*, his *Spirit* will not *always* strive with us; there must be an End of *Patience* and *Forbearance*: — The *Mercy-seat* may soon remove, a *flaming Tribunal* appear, and the *Sceptre of Peace* change into the *Sword of Justice*. In these *awful Moments*, they who have despised this *Mercy* of the Lamb, shall perish by the *Wrath* of the Lion of the Tribe of *Judah*. — Present Opportunities, of attaining everlasting Life, being then *for ever lost, over and gone*, can only serve to *heighten* their *Misery*, and *render Hell* more intolerable.

I shall conclude with observing, That the *warm Opposition* made to this *Divine Work* by several **GOOD MEN** thro' *Misinformation* or *mistaken Zeal*, and the *slippery Precipice* on which they now stand, may teach us, that it is indeed a dangerous Thing to censure without *proper Enquiry*. It may serve likewise as a *solemn Warning* against a *Party-spirit*, which so far blinds the Eyes.—It also gives a noble Opportunity for the Exercise of our *Christian Sympathy* and *Charity* toward these our *erring Brethren*, and should make us long for a Remove to *Mount Moriah*, the Land of *Vision* above, where all the true Lovers of *Jesus* shall indeed dwell together in perfect *Unity*; — Where are no *Wranglings*, no *Strivings* about Matters of Faith; — Where, the whole Scene of present *Worship* being removed, we shall see no more *darkly*

as through a Glass, but Face to Face ; — Where perfect Light will lay a Foundation for perfect Harmony and Love.

It is with peculiar Pleasure that I often think of this happy Meeting of ALL the scattered Flock of Christ, in the immediate Presence of their dear Redeemer, *the chief Shepherd and Bishop of their Souls* ; — And have not the least Doubt but that my good Friend, *Ebenezer*, shall then enter into the everlasting Mansions with many glorified Saints, whom the ASSOCIATE PRESBYTERY have now given over as the Property of Satan. — May they soon see their Mistake, and may we yet altogether be happily unite in the Bonds of Peace and Truth ! I am, with all due Respect,

Dear Sir,

Your obedient, humble Servant,

Edinb. August 30.

1742.

ALEX. WEBSTER.

P. S.

P. S. *In Obedience to your Commands, desiring me to send the Reverend Mr. Gib's Appendix and Warning, and the Answers, which you hear are publish'd; I have transmitted two Copies of the said Warning, &c. judging it contains its own best Answer. At first Sight you will be fully satisfied of the Author's Piety and Learning, Modesty and Eloquence: Nor will any Panegyrick, suppose from his own Pulpit, make it more evident. Upon a nearer Inspection, if any of the Copies have escaped the Flames, and Patience permit, you will discover the whole Merits of the Cause.*

I'm extremely sorry that a late Writer condescends to remark upon this Performance, being perswaded that the Gentleman's own Words are the best Glass in which we can discern his true Picture; and cannot help thinking, that, if one does not see him there, his Eyes are scarce sufficient to distinguish Black from White. 'Tis Pity that the Resolution in a supposed Event, with which the Appendix concludes, has not been follow'd, making Silence a Sign of Disregard.

